

# THE LATTER-DAY SAINTS' MILLENNIAL STAR.

*He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.  
Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her  
plagues.—A Voice from Heaven.*

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## WHO ARE THE REBELS?

The epithet of rebel is one of those terms which has obtained a loose and improper usage. There is not another in the political vocabulary that has been so much distorted and so often misapplied. It has been made the bugbear to frighten mankind. As an iron-hoofed horse, kings and tyrants have mounted it to ride down the people and to trample upon the laws of justice and the sacred rights of humanity. The few who have been interested in upholding established institutions and illegitimate and oppressive authority have made "Rebel" a political cant-ory to startle and awe the millions. Nations groaning under the burden of accumulated grievances have been paralyzed by its pernicious fascination and influence. While the people have forcibly realized the justice of their cause, and been painfully conscious that their oppressors were the enemies of humanity and progression, they have trembled like the aspen leaf in the presence of their tyrants, and brave men have sneaked away like cowards when they have heard "Rebels" thundered in their ears. Yet had the majesty of the people's power been exerted in protesting against wrong and in asserting the rights of man, the despot's strength would have been found weakness, and the oppressor's chain as the smoked reed.

The Latter-day Saints, of all people, hate rebellion most. It is repugnant to the very genius of their holy religion. The "Mormon" disposition abhors rebels. The eternal Priesthood are uncompromising enemies of rebellion; and they wage an unceasing war against the great Arch-rebel, and against all who partake of the like spirit which animated him in defying the King of kings. All who know anything of the Latter-day Church can hardly help realizing that the Saints are the greatest respecters and the sternest upholders of authority of any people in the world.

But the Saints are not to be misled, their power paralyzed, and their rights subverted by a perversion of language. It is obvious that if the etymological meaning of words be made to destroy the spirit which they should embody, then language loses the power to convey just and correct ideas. There is nothing in the abstract term "rebellion" which constitutes rebellion a crime, or in the mere epithet of "rebels" which makes that character hateful. This consists in corresponding conduct. Language is a science of arbitrary sounds and symbols adapted to communicate and express the conceptions, emotions, and instincts of the soul and to embody ideas in words. To reduce it to a conven-

tional usage, and lose the spirit of its meaning, would be to confound language altogether. The strange doctrine which Byron makes his Lucifer enunciate would then find a practical illustration:—

"He, as the Conqueror, will call the conquered  
"Evil. But what will be the good he gives?  
"Were I the victor, his works would be deemed  
"The only evil ones."

In such a case, there would be no positive right or wrong: virtue and vice would be decided by circumstances; the true basis of authority would then be *might*; and patriots, otherwise with right and justice on their side, would be "rebels," though protesting against the abuse of authority, and resisting oppression, simply because it was against the "*powers that be*."

It is according to this loose and conventional sense that the term rebel is generally used. We see a mighty people rising up in their majesty against tyranny and oppression; and we hear their tyrants and oppressors stigmatize them as "rebels," and their acts as rebellion. A Washington, and the master spirits of his age, supported by the mass of their countrymen, clothed with the God-like dignity of their cause, resist the injustice of the parent Government; and a misguided king and his ministers denominate them "rebels." But such an application of the term is perversion of language and a libel on the rights of man. In mere human governments the great decision of the people cannot be rebellion, in a just sense, though rulers might be rebels against the people. Did kings and presidents reign by right Divine, and hold their authority from a higher will than man's, then the case would be different. But such is not the fact in human governments; and, therefore, the people are a superior authority to either king or president, and the assertion of their rights and the integrity of their constitution does not make them rebels.

No true American will object to the above views; for it is consistent with the very basis and the whole superstructure of American institutions. Yet, because the great patriot, Brigham Young, maintains the Constitution of his country, the degenerate children of the United States stigmatize him as a rebel; and because a whole community raises the majestic "voice of the people" to sanction his administration, that act is blasted with

the infamy of rebellion. Oh! America, how art thou fallen!

We will now proceed to show that the "Mormons" are not, and never have been rebels, neither against the spirit nor the letter of the Constitution of America. We will then give our answer to the question, "Who are the rebels?"

First: The Constitution guarantees to all men the undeniable and free exercise of their religious faith without sectarian respect or favouritism. It matters not how much the faith of a community might be obnoxious to their neighbours, the Constitution will not allow that community to be coerced or interfered with in the free exercise and development of its peculiar faith, providing its developments be not criminal in the eye of the law or opposed to the spirit of the Constitution itself. Neither has it the least respect to numbers in this matter. It extends the same great protecting and parental care towards a single individual as it does to the whole nation collectively, whether he be Saint, Methodist, Catholic, Protestant, Jew, Gentile, Heathen, Infidel, or Christian, providing as an American citizen or sojourner his acts are not unconstitutional and in violation of the legislative enactment of the State or Territory to which he belongs, or in which he sojourns. Even though that individual stood alone in his faith, with the decision of a thousand million against that faith, the Constitution would still guarantee to him the unshackled exercise of his religious rights, the free development of his system, if in keeping with the above, and the unrestrained power of thought. It says to presidents, statesmen, magistrates, and the whole nation, Touch not Religion's subjects; do her worshippers no harm: the nation has no tribunal before which to summon them; legislate upon matters for which the Constitution provides; but God is alone the Judge of the heart and the only Legislator in that which pertains to the consciences and faith of His creatures! In the drawing up of this glorious document, its framers have manifested the spirit of wisdom which inspired them and the profound respect which they entertained for the sacred rights of man. They have faithfully shown their appreciation of the facts that good and intelligent men had held, and would hold, a variety of different and antagonistic faiths,—that in the days

of superstition and spiritual despotism the people have been proscribed for their religion, and thousands of martyrs offered up on the altar of religious persecution. They have manifested that they had learned from the experience of the past how often, on the one hand, a faith has become popular upon the strength of ignorance and tradition; and how often, on the other, a faith or a community has been obnoxious merely upon the authority of popular prejudice, predisposition, and sectarian interest, and not because of its own intrinsically-pernicious nature. In refraining, therefore, from legislating upon these matters, and in leaving religion an open question for every person to choose and decide for himself, those mighty statesmen have shown their wisdom, justice, and patriotism. So far, then, "Mormons" are not rebels, neither according to the spirit of American institutions nor the intentions of their great framers. In the eyes of the Constitution there are no *religious rebels*. It takes no cognizance of such a class of individuals, nor does it provide a tribunal before which to arraign them. It takes into account *political rebels*; but it ignores the very existence of every other class. The "Mormons," therefore, cannot be religious rebels according to the American genius. Let us now try them as *political rebels*, and see if they deserve to be thus stigmatized.

Second: The spirit and intentions of the Constitution of America design that every community shall frame its own domestic institutions and regulate its own internal policy, providing these institutions and that policy be not repugnant to a republican genius, and that the people are subject to the general authority of the parent Government, and not aliens to the great Federal Commonwealth. To every community capable of self-government, it designs to guarantee the right of self-government. It designs to respect the voice and the will of the people, and to give to the majority of a community the power to choose their own rulers. This is as applicable to Territories as to independent States. If the Constitution prescribes limits, and withholds from Territories the same extent of jurisdiction that it commits into the hands of States, it is upon the presupposition that those Territories are not sufficiently developed and capable of self-government—that they are too young, and their hands too

weak to hold the reins, and that they require further nursing from the parent Government. But if Congress takes advantage of a community, stands in the way of its development, and denies to it the right of self-government, when its numbers and legislative capacities have been shown to be equal to it, then it is obvious that Congress violates the spirit of the Constitution and wages rebellious war against the intentions of its noble and patriotic framers. Now, the "Mormon" community has shown itself eminently equal to the task of self-government. It has flourished, developed itself, and become powerful in the wilderness, and under circumstances that would have crippled and endangered the very existence of any other community. It has been shamefully neglected by the fostering care of the parent Government, and has been more *independent* of the favour of Congress than any State or Territory in the Union; it has grown from the strength of its own inherent vitality, and given greater evidence of power to govern and preserve itself than any other people. The Territory of Utah, being also almost composed of persons of one mind and unanimous voice, have, under these circumstances, the right to come to the following decision:—We have eminently shown our capabilities to exercise the prerogative of self-government: for our officers we will have the men of our own choice, and will regulate our internal policy, compatible with the spirit of the Constitution; we will be faithful to our allegiance and the interests of our country; we will develop her resources and defend her cause with our best blood; but we will not be coerced, even though the whole Union should attempt it; we will not have officers obnoxious to the popular will, even though ten thousand Presidents should send them, backed by Congress and the whole United States' army. Such a decision would be according to the spirit of the Constitution and the intentions of its framers. Should the President and Congress abuse their power, and disregard the popular will of Utah, and that community should resist the injustice and become rebels according to the *letter* of the law, they would still preserve the *spirit* of the Constitution in its integrity; while those who took that advantage, though justified by the letter, would violate its spirit and rebel against



its intentions. The former, in reality, would be patriots and constitutional men; while the latter would be demagogues and rebels. But we will now

proceed to show that the "Mormons" never have been, and are not now rebels, neither according to the spirit nor the letter of the Constitution.

(To be continued.)

## DIRECTION OF A WORLD.

### CHAPTER I.

Stupendous task to move a world along!

All interests blend, and justly use the rod;

Not crush the weak, but guard them by the strong:

Too much for man!—The task belongs to God!

To direct a world properly and efficiently is, indeed, a stupendous task. The resources of nature have to be developed and turned to the best account. All ought to be participators in the rich creation, and in the bounties and goodness of a beneficent Providence to that extent that the Creator designed. The children of the earth should be joint inheritors of the earth. Just and economical apportionments must be made to meet the wants, satisfy the capacities, bring out the energies, nurse the genius, and reward the merits of the human family. The blessing and possessions of men ought to be regulated by their character and worth. The natural rights, labours, talents, and goodness of every person should constitute his claim to favour and inheritance; and without these, no claims ought to be held valid. Justice must sit as the arbitrator, dispenser, and rewarder of all. The continuance of favours and possessions to a man and to his family after him should depend on their continuance in righteousness and worthiness; and if they departed from this standard, their talents should be taken from them and given to those more righteous and faithful. Should worthless and ungodly children forfeit blessings and inheritances left by righteous ancestors, the rewards of the lives of the worthy dead should not be lost to them, but provisions must be made to restore all that is due either to themselves in the resurrection of the just, or perchance to more righteous offspring who might succeed their wicked descendants. Whatever might be the way to accomplish the task and work out its details, all ought to be regulated with

fairness and to the advantage, reward, and increase of every deserving being.

Then, again, to direct a world properly and efficiently, every interest must be blended, and so toned that it will speak for the general good, and so worked as to increase the sum by addition. The relative value of every figure should be enhanced by its due order of progression, and not rendered valuable by making others valueless: the many must not be made to stand as ciphers to give the few a value which they do not of themselves possess or obtain by due progression. Individual power, talent, influence, and interest must be organized and made to operate for the universal advancement and general good, while all must be worked so as to preserve the individual good, develop personal capabilities, and advance its interests, and by no means allow it to be buried in a universal rubbish.

There must also be taken into account the ever-aspiring instincts of the soul and its increasing and insatiable desires. An object worthy of the soul's aspirations must be given, and its desires must be properly regulated and supplied with wholesome and nutritious food. The infinite capabilities of mind have to be grappled with, and a world exalted and redeemed. This is what a proper and efficient direction of the world of mankind comprehends.

It will no doubt be erroneously considered by many as being at once the refinement and wildness of speculation to make a statement of what has to be done for the efficient direction of a world. They will look upon it as a mere visionary work—as a task impossible to be accomplished. They will tell us to take things as we find them, make the best of that which comes, and not indulge in nonsensical dreams about a world moving in the right direction and efficiently governed.

Now, we do not for a moment expect



human legislation to be competent to the task. We believe that speculation in the efficiency of human legislation to direct a world would be wild and unprofitable indeed, and that to dream of all things moving harmoniously and mankind travelling in the right direction under its guidance would be the refinement of visionary illusion. Moreover, we believe in the policy of making the best of things and in the expediency of getting on with bad machinery as well as possible, in the absence of a more effective machinery—in turning human government to the best account, in the absence of Divine and legitimate government. But the philosophy of the would-be social philosophers to whom our objectors belong is very inconsistent and defective. We should not hide from ourselves the errors of mankind, cover over the inefficiency of human legislation, trace the difficulties which it meets, and refuse to look in the direction which the world ought to take. To undertake a task without calculating the difficulties, to run a race blindly and with uncertain strength to perform the course, and not to see where inefficiency will lie or know how much it will take to ensure success, shows far less practical talent than would be shown if all this were taken into account. To invent a thousand ineffective schemes,—now to agitate here, and then to madly run in this direction, and then in that,—to never find the way, yet always be dreaming of having found it, is far more wild, absurdly speculative, and short-sighted than to realize the magnitude of the work, see the world travelling in the wrong direction, and point out the one in which it should travel. To attempt the government of mankind with inefficient means, to fall down century after century, to blunder and fail, and blunder and fail again, and never to acknowledge the inef-

ficiency and turn into the right way, reaches the climax of blundering. It is like the absurd endeavours to gain perpetual motion, to discover the elixir of life, and hunt out the philosopher's stone.

Would it not be more consistent, after vainly endeavouring to direct the world aright through the long space of several thousand years, and meeting with continual failures, for human legislators to give up the task, than to still persist in their impotent endeavours and push the world to its day of doom in an unprepared state? Would it not show more humility in the Governments of every nation to clothe themselves in sackcloth and ashes, acknowledge their inefficiency, and petition a higher Power to take the reins of government in its own hand? Would not mankind sooner get out of their difficulties and travel in the right path were they to offer the authority to the holy Priesthood, and say, Let God reign over us? Or are the human family so infidel that they imagine that the Almighty is not equal to the task? Or have they departed from Him so far, or does He appear so far off, that He will not hear their petitions and come to the rescue? We believe the world is very faithless—that it is gone so far astray as to lose sight of its God, and that it blindly and madly rushes on to its own overthrow.

We have abundance of experience that the direction of a world properly and efficiently is a stupendous task. All history is full of the difficulties which human legislation has met with in its endeavours to accomplish the work, and is crossed with its failures and inefficiencies. The fact is, the task does not belong to man or mere mortal power, but to God and to those who hold the eternal Priesthood, who are endowed with His authority, and who hold the keys of a Divine system.

(To be continued.)

## HISTORY OF JOSEPH SMITH.

(Continued from page 152.)

[November, 1842.]

Monday, 14th. Presided in City Council, when was passed "An ordinance regu-

ating the proceedings on writs of Habeas Corpus."

Sec. 1. Be it ordained by the City Council

oil of the city of Nauvoo, that if any person or persons shall be or stand committed or detained for any criminal or supposed criminal matter, it shall and may be lawful for him, her, or them to apply to the Municipal Court, when in session, or to the Clerk thereof in vacation, for a writ of Habeas Corpus; which application shall be in writing, and signed by the prisoner, or some person on his, her, or their behalf, setting forth the facts concerning his, her, or their imprisonment, and in whose custody he, she, or they are detained; and shall be accompanied by a copy of the warrant or warrants of commitment, or an affidavit that the said copy had been demanded of the person or persons in whose custody the prisoner or prisoners are detained, and by him or them refused or neglected to be given. The said Court or Clerk to whom the application shall be made shall forthwith award the said writ of Habeas Corpus, unless it shall appear from the petition itself, or from the documents annexed, that the party can neither be discharged nor admitted to bail, nor in any other manner relieved; which said writ shall be issued under the hand of the Clerk and the seal of the Court; which seal may be a written one, until another shall be obtained, and shall be in the following of the City of Nauvoo; and said writ shall be words, to wit:—“Seal of the Municipal Court in substance as follows, to wit:—

STATE OF ILLINOIS,  
City of Nauvoo.

The people of the State of Illinois to the Marshal of said city, greeting:—

Whereas application has been made before the Municipal Court of said city that the body (or bodies) of A B, &c., is or are in the custody of C D, &c., of &c., there are therefore to command the said C D, &c., of &c., to safely have the body (or bodies) of said A B, &c., in his custody detained, as it is said; together with the day and cause of his (her or their) caption and detention, by whatever name the said A B, &c., may be known or called, before the Municipal Court of said city, forthwith, to abide such order as the said Court shall make in his behalf; and further, if the said C D, &c., or other person or persons having said A B, &c., in custody shall refuse, or neglect to comply with the provisions of this writ, you, the Marshal of said city, or other person authorized to serve the same, are hereby required to arrest the person or persons so refusing or neglecting to comply as aforesaid, and bring him or them, together with the person or persons in his or their custody, forthwith, before the Municipal Court aforesaid, to be dealt with according to law; and herein fail not, and bring this writ with you.

Witness, J. S., Clerk of the Municipal

Court, at Nauvoo, this day of in the year of our Lord one thousand eight hundred and forty .

J. S., Clerk,

and be directed to the city Marshal, and shall be served by delivering a copy thereof to the person or persons in whose custody the prisoner or prisoners are detained, and said writ shall be made returnable forthwith, and the form and substance thereof, as herein set forth, and be taken and considered as part and parcel of this ordinance. To the intent that no officer, sheriff, jailor, keeper, or other person, or persons, upon whom such writ shall be served, may pretend ignorance thereof, every such writ and copy thereof served shall be endorsed with these words, ‘By the Habeas Corpus Act;’ and whenever the said writ shall by any person be served upon the sheriff, jailor, keeper, or other person or persons whomsoever, holding said prisoner or prisoners, or being brought to him or them, or being served upon any of his or their under-officers or deputies at the jail, or place where the prisoner or prisoners are detained, he or they, or some of his or their under-officers or deputies shall, upon payment or tender of the charges of bringing the said prisoner or prisoners, to be ascertained by the Court awarding the said writ, and endorsed thereon, not exceeding ten cents per mile; and upon sufficient security given to pay the charges of carrying him, her, or them back, if he, she, or they shall be remanded, make return of such writ, and bring on cause to be brought, the body or bodies of the prisoner or prisoners before the Municipal Court forthwith, and certify the true cause of his, her, or their imprisonment, unless the commitment of such person or persons shall be to the county jail in Hancock county, in which case the time shall be prolonged till five days, after the delivery of the writ as aforesaid, and not longer.

Provided, nevertheless, that in case any person or persons may at any time hereafter be taken and lodged in the city or county jail, under any writ or process, as provided by the city charter of the city of Nauvoo, and shall require a writ of Habeas Corpus to issue to bring him, her, or them before the Municipal Court of said city, said writ shall issue to bring him, her, or them before said Court, and be directed to the City Marshal to be served upon the person or persons in whose custody such prisoner or prisoners may then be detained.

Sec. 2. Where any person or persons not being committed or detained for any criminal or supposed criminal matter shall be confined or restrained of his, her, or their liberty, under any colour or pretence whatever, he, she, or they may apply for a writ

of Habeas Corpus, as aforesaid, which application shall be in writing, signed by the party, or some person on his, her, or their behalf, setting forth the facts concerning his, her, or their imprisonment, and wherein the illegality of such imprisonment consists, and in whose custody he, she, or they are detained; which application or petition shall be verified by the oath or affirmation of the party applying, or some other person on his, her, or their behalf. If the confinement or restraint is by virtue of any judicial writ or process, or order, a copy thereof shall be annexed thereto, or an affidavit made that the same had been demanded and refused: the same proceedings shall thereupon be had in all respects, as are directed in the preceding Section, and any officer, person, or persons, knowing that he or they have an illegal writ, or not having any writ, who shall attempt through any false pretext to take or intimidate any of the inhabitants of this city, through such pretext, shall forfeit for every such offence a sum not exceeding one thousand dollars, nor less than five hundred dollars, or in case of failure to pay such forfeiture, to be imprisoned not more than twelve months nor less than six months.

Sec. 3. Upon the return of the writ of Habeas Corpus, a day shall be set for the hearing of the cause of imprisonment or detainer, not exceeding five days thereafter, unless the prisoner or prisoners shall request a longer time. The said prisoner or prisoners may deny any of the material facts set forth in the return, or may allege any fact to show either that the imprisonment or detention is unlawful, or that he, she, or they, is or are then entitled to his, her, or their discharge, which allegations or denials shall be made on oath. The said return may be amended, by leave of the Court, before or after the same is filed, as also may all suggestions made against it, that thereby material facts may be ascertained. The said Court shall proceed in a summary way to settle the said facts, by hearing the testimony and arguments, as well of all parties interested civilly, if any there be, as of the prisoner or prisoners, and the person or persons who holds him, her, or them in custody, and shall dispose of the prisoner or prisoners as the case may require. If it appear that the prisoner or prisoners are in custody by virtue of process from any Court, legally constituted, he, she, or they can be discharged for the following causes:—First, where the Court has exceeded the limits of its jurisdiction, either as to the matter, place, sum, person, or persons; second, where, though the original imprisonment was lawful, yet by some act, omission, or event which has subsequently taken place, the

party has become entitled to his, her, or their discharge; third, where the process is defective in some substantial form required by law; fourth, where the process though in proper form has been issued in a case, or under circumstances where the law does not allow process, or orders for imprisonment or arrest, to issue; fifth, where although in proper form the process has been issued or executed by a person or persons, either unauthorized to issue or execute the same, or where the person or persons having the custody of the prisoner or prisoners under such process is not the person or persons empowered by law to detain him, her, or them; sixth, where the process appears to have been obtained by false pretence or bribery; seventh, where there is no general law, nor any judgment, order, or decree of a Court, to authorize the process, if in a civil suit, nor any conviction, if in a criminal proceeding. In all cases where the imprisonment is for a criminal or supposed criminal matter, if it shall appear to the said Court that there is sufficient legal cause for the commitment of the prisoner or prisoners, although such commitment may have been informally made, or without due authority, or the process may have been executed by a person or persons not duly authorized, the Court shall make a new commitment, in proper form, and directed to the proper officer or officers, or admit the party to bail, if the case be bailable.

Sec. 4. When any person or persons shall be admitted to bail on Habeas Corpus, he, she, or they shall enter into recognizance with one or more securities in such sum as the Court shall direct, having regard to the circumstances of the prisoner or prisoners, and the nature of the offence, conditioned for his, her, or their appearance at the next Circuit Court to be holden in and for the county where the offence was committed, or where the same is to be tried. Where the Court shall admit to bail, or remand any prisoner or prisoners brought before the Court, on any writ of Habeas Corpus, it shall be the duty of said Court to bind all such persons as do declare any thing material to prove the offence, with which the prisoner or prisoners are charged by recognizance to appear at the proper Court having cognizance of the offence, on the first day of the next term thereof, to give evidence thereof touching the said offence, and not to depart the said Court without leave; which recognizance so taken, together with the recognizance entered into by the prisoner or prisoners, when he, she, or they are admitted to bail, shall be certified and returned to the proper Court, on the first day of the next succeeding term thereof. If any such witness or witnesses shall neglect



or refuse to enter into a recognizance as aforesaid, when thereunto required, it shall be lawful for the Court to commit him, her, or them to jail until he, she, or they shall enter into such recognizance, or be otherwise discharged by due course of law. If the Court shall neglect or refuse to bind any such witness or witnesses, prisoner or prisoners, by recognizance as aforesaid, or to return any such recognizance, when taken as aforesaid, the Court shall be deemed guilty of a misdemeanor in office, and be proceeded against accordingly.

Sec. 5. Where any prisoner or prisoners brought up on a Habeas Corpus shall be remanded to prison, it shall be the duty of the Municipal Court remanding him, her, or

them to make out and deliver to the sheriff, or other person or persons to whose custody he, she, or they shall be remanded, an order in writing, stating the cause or causes of remanding him, her, or them. If such prisoner or prisoners shall obtain a second writ of Habeas Corpus, it shall be the duty of such Sheriff or other person or persons upon whom the same shall be served, to return therewith the order aforesaid; and if it shall appear that the said prisoner or prisoners were remanded for an offence adjudged not bailable, it shall be taken and received as conclusive, and the prisoner or prisoners shall be remanded without further proceedings.

(To be continued.)

## THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, MARCH 13, 1858.

ADDRESS.—Beloved Saints,—It seemed good to Elders Pratt and Benson, just prior to their departure for Zion, to appoint and set me apart to succeed Elder Samuel W. Richards in the Presidency of the Church in the British Isles and adjacent countries; and when I take into the account the departure (with one or two exceptions) of all of the Elders from Zion, who have so faithfully and diligently laboured among you, and imparted to you personally, by the aid of the Holy Spirit, those instructions which you from time to time required, I realize most thoroughly the magnitude and importance of the trust committed to my charge.

It is a matter of grave and serious importance to have the watchcare of the thousands of Saints scattered abroad through this and the adjacent countries. And it is with very peculiar feelings that I assume the responsibilities and enter upon the discharge of the varied and laborious duties of this Mission.

When I reflect upon the great variety of circumstances under which counsel and instructions will be required, that the Saints may know at all times, and in all things, how to deport themselves, so as to secure the favour and blessings of our Heavenly Father, and avoid the snares, withstand the temptations, and overcome the powers of the Evil One, I feel keenly sensible that nothing short of the Divine influence of the Holy Spirit—the wisdom of God—the inspirations of the Almighty—can qualify me for this great undertaking.

In addition to the other vast and important duties of the Presidency of the Church in these lands, the Editorial department of the *Star* also devolves upon me; and here it may not be amiss to remark that, perhaps, at no period since the *Star* sprang into existence and began to show its glorious light upon the pathway of the weary pilgrims of earth, who are wandering in darkness, error, and superstition, until the present time, has any man been called to the Editorial chair under such peculiar and trying circumstances as myself.

The interruption and almost total stoppage of mail communications from Utah, the consequent loss of the *Deseret News*, except at very long intervals, the absence of the

*Mormon, Luminary, and Standard*, which have all been for the present suspended, will leave the *Star* entirely dependent upon its own resources,—no reflection from other luminous bodies—no external objects from which to glean even an occasional ray of light—and, except the *Deseret News*, at present, the only organ of the Church. Thousands are looking to its columns for spiritual food—for meat to strengthen and nourish them in their weary pilgrimage through the journey of life.

It is expected to feed the flock and deal out to all a portion in due season, that all may be strengthened and nourished according to their requirements in the multiplied, various, and ever-changing circumstances in which they are placed, and to send forth light to guide them through the dark and crooked paths they are compelled to tread while they remain in Babylon.

In view of all these disadvantages, it is with no ordinary feeling that I receive the trust and enter upon the discharge of the duties assigned me; and I humbly ask, and hope, by integrity of purpose and by diligent and faithful attention to the interests of the cause and the welfare of the Saints, to merit and receive your kind indulgence for any errors and deficiencies which may occur; and although I cannot reasonably expect to make the *Star* shine as brightly as it has been wont to do under the management of the more able and experienced men who have from time to time preceded me, yet I may indulge the hope that, with the aid of the Holy Spirit and my brethren, it may be made sufficiently luminous to direct the Saints in the way of life and salvation.

I embrace the present opportunity to invite contributions from the Elders and others, who may feel desirous to aid in this great work. And all such articles, if written plainly, well arranged, and calculated to increase the interest, and enhance the value of the paper; shall be carefully directed to that end, as also to the credit of the contributors.

The Saints in these lands have been greatly blessed by the labours and wise counsels of our beloved brothers Pratt and Richards, during their late presidencies here; and it is a source of great joy and satisfaction to me to know that they generally realize and appreciate the same, and are growing in wisdom and knowledge, in faith and good works: and it shall be my constant aim to carry on the great work which they have so ably conducted and so materially advanced in this part of the Lord's vineyard. And in all my counsels and instructions, my only desire shall be to promote the interests of the cause of God and His people. To this end I earnestly crave a remembrance in your prayers, that the Spirit and wisdom of God may direct all my energies, and that in all my labours I may be guided by the Holy Spirit, so that you may be blessed and benefitted, and the cause of God advanced in this country.

May God bless and prosper His faithful people, and open a way for their speedy deliverance and gathering to Zion.

A. CALKIN.

**EFFICIENCY.**—Having been called, in the mysterious providence and wisdom of God, to preside over the European mission—to guide the Priesthood, comfort and instruct the Saints, and watch over and advance the cause of Zion, we commence our Editorial labours by treating on a significant subject—Efficiency! This Mission has assumed a new and novel phase in its history; the Church generally is marching forth with gigantic strides, and becoming most conspicuous in the eyes of the nations; the glorious work of the last days is unfolding in rapid and extraordinary developments; and the Almighty has placed upon our shoulders a responsibility, which at once humbles and leads us to seek Him for strength Divine. For this cause the subject under consideration dwells upon our minds with more than ordinary weight. We

are led to exclaim—O Lord God, Thou that canst strengthen Thy servant with more than human strength, endow us with Thy Spirit; make us efficient in our calling, mighty with Thy might, and equal to the day of Thy power and the advancement of Thy work.

While we are exceedingly anxious to be efficient ourselves, we feel to impress upon the minds of the Priesthood in these lands the necessity of their being efficient also, that they may be truly co-workers with us. We earnestly desire to see every branch and department of this Mission in the best possible working order, conducted efficiently, with success attending all its administrations.

It is with the head that power, wisdom, integrity, and legislative ability must commence. If there be lacking there, then will the extremities of the body be lacking, and derangement found to exist among its members. If the hand of the rulers be weak or paralysed, then will the organization of the body be intractable in its movements, and its constitution sickly. It is the Priesthood, therefore, that we first call upon to stand up in the dignity of their holy offices, and to make themselves, by the assistance of the Spirit, efficient in their labours of love and salvation to the scattered sheep of the house of Israel, and also in their administration and government of the people of God.

Let the Pastors of the Mission endeavour to reach a more than ordinary efficiency, so that the holy cause may prosper—advance and not go backwards, and that they may be equal to the increased responsibility, and be prepared to march along with the gigantic strides and developments of the Church. Let them endeavour to make themselves acquainted with every interest and department of their several fields of labour, and be to their flocks as shepherds and guardians. Let them be ever devising the most effective schemes to carry on the work, cogitating day and night upon the best legislative policy, and be continually on hand to advance the wellbeing of the cause. If they will labour with an eye single to God's glory, and seek power from on high, the Almighty will make them efficient, the work will not take a retrograde movement, success will attend their labours, and honours unfading will crown their heads.

The Presidents of Conferences come next. Your task, brethren, is indeed a responsible one! Your callings bring you, more especially, in contact with the Saints; and it devolves upon you, more particularly, to see that the Conferences and Branches are in good working order, and to devise means to send the Gospel throughout the length and breadth of these lands. Be you also efficient! Follow the righteous example of your Pastors, and manfully uphold their hands.

Then come the Travelling Elders and Presidents of districts. Your duties are also responsible, brethren; and your task requires zeal, faith, and energy. Upon you rest, more than upon any others, the honourable and laborious mission of bearing "glad tidings of great joy" unto those that sit in spiritual darkness, and of accomplishing the gathering of the house of Israel. By the blessing of God, be you also efficient in your labours.

Nor must we leave out the local authorities. Their duties are not less responsible in their sphere and limits than are those above them. And here we must offer a little counsel—the result of mature reflection. It should be one of the principal objects of the Pastors and Presidents of Conferences to choose for presiding local officers men full of the Holy Ghost—men having the interest of the cause of God first at heart—men who will govern righteously and efficiently, and who feel to consecrate their every talent, energy, thought, influence, and means to the building up of the Kingdom of Zion. Integrity, faith, and a determination to make themselves efficient should be considered as the only valid recommendation to their appointment.



Without these qualifications, none should be considered eligible for office. The best men should be chosen without respect or favouritism; and when their righteous acts cease, they should be displaced for others more worthy. With such men the work must progress; God will not withhold His blessing, nor can Satan stay its progress.

And now, a word to Branch Presidents, Book Agents, and the Church financiers generally. Presidents of Branches, bring your fields of labour into good order and your Branches into an easy working state. Endeavour to keep the local Priesthood united, avoid petty jealousies, and seek to put every man and everything in its right place; set a good example to all, and instruct and comfort the flock under your charge. Book Agents, keep your accounts clear and straightforward, cultivate business habits, learn to write a good hand and to properly keep accounts, and be continually endeavouring to extend the publications of the Church—the word of life and salvation. Financiers of God, remember yours is a most responsible calling! The stewards who are faithful over a few things and a few pence will be made rulers over much and possessors of eternal riches. But the unworthy steward shall have that which he possesses taken from him and given to the more diligent and faithful. Remember the day of small things! Be wise, economical, and fruitful, and you shall reap an abundant harvest.

Finally, let the Saints come forward nobly and do their duty. Brethren, “seek first the kingdom of God and His righteousness, and all other things shall be added unto you.” Be you all efficient and faithful, both officers and members, from the highest unto the lowest.

At convenient seasons, we shall perhaps, enlarge upon several items of the foregoing, and shall from time to time lay before our readers counsel, experience, and subjects gathered from our travels and acquaintance with the necessities of the mission.

**DEPARTURES.**—Elders Samuel W. Richards and Hector G. Haight sailed on the 20th instant, in the steamer *Europa*, for New York, accompanied by Elder Peter Harrecks.

Elder Richards' mission to this land has been a short, but profitable one. The Saints have been greatly blessed by his wise counsels and instructions during his short Presidency over them; and he returns with the prayers and blessings of thousands of grateful hearts.

Elder Haight has had the presidency and watch-care of the Scandinavian Mission for about two-and-a-half years, where his labours have been diligent and faithful. The mission has been greatly blessed and prospered under his presidency, and he leaves with the confidence and blessings of the Saints and his brethren. May the Lord extend His protecting care over these our beloved brethren during their journey to the land of America.

**APPOINTMENTS.**—Elder James D. Ross is appointed First Counsellor to the President of the Church of Jesus Christ of Latter-day Saints in Great Britain and adjacent countries; and Elder William Budge, Second Counsellor.

These brethren have for several years past been diligently engaged in the ministry in this country; and to many of the Saints they are already well known. Their faithful labours have secured them the hearts and confidence of all who knew them; and we take great pleasure in recommending them to all good men, and earnestly request the Priesthood and Saints throughout these countries to give diligent heed to their counsels and instructions, and, by so doing, secure to themselves the favour and blessing of Heaven.

ASA CALKIN, President.

## LEGISLATION MAD.

AN EXTRAORDINARY PLAY PERFORMED WITH IMMENSE SUCCESS AT THE XXXVTH CONGRESS OF THE UNITED STATES BY THE HONOURABLE MEMBERS OF THE HOUSE OF REPRESENTATIVES.

## PROGRAMME OF ENTERTAINMENT.

KANSAS MESSAGE ON THE LECOMPTON CONSTITUTION.

*Important and Novel Measures introduced amid much Confusion.*

EXTRAORDINARY SPECIMENS OF STATESMANSHIP.

DESPERATE FIGHT ON THE FLOOR OF THE HOUSE.

ENCOUNTER BETWEEN MESSRS. KEITT AND GROW.

GROW'S THROAT GRASPED BY KEITT.

Keitt knocked down by Grow.

*General Meles.*

BLISSFUL UNCERTAINTY.

## ACT I. Scene 1.

Mr. *Clingman* moved an adjournment.

Cries of "Let's take the question!" mingled with vociferations, "No! no!" Great disorder prevailed.

A *Voice*—"Go it, boys; the fight's commenced. Ha! ha!"

The House by yeas and nays first voted down the motion to adjourn, and then a motion to adjourn till Monday. Both parties were evidently nerved for the fight. Somebody on the Democratic side moved an adjournment till Tuesday.

Mr. *Clingman*—We are getting into a snarl. I move an adjournment.

Mr. *Campbell*, amid confusion, proposed that the several propositions for adjournment be withdrawn, and that the House come to a direct vote on the pending propositions respecting the Message.

This was received with laughter and cries of "No, no;" "You can't steal a march on us in that way!" and "That is the very thing we want to avoid."

Mr. *Keitt* moved an adjournment.

Mr. *Stanton* raised a point of order.

Mr. *Cobb* asked to be excused from voting, and also that the question be determined by yeas and nays.

Mr. *Warren*, this being Friday, moved that the private calendar be taken up. [Laughter.]

The confusion was great, members standing in all parts of the hall.

The *Speaker* asked them to please to come to order, and knocked with his gavel till they did so.

Cries of "Call the roll."

A motion was made from the Democratic side for an adjournment, the Republicans

impatiently demanding the yeas and nays on that question.

Mr. *Steward*, in a loud voice, said, "It's too late."

Cries of "Order," "Order."

The motion to adjourn was negatived by 14 majority.

The *Speaker* announced the pending question to be the excuse of Mr. *Cobb* from voting.

Mr. *Houston*—That being an important question, I move for a call of the House. [Laughter.] It involves the fate of the country.

Mr. *Washburne*, of Maine, called Mr. *Houston* to order.

Mr. *Letcher* asked to be excused from voting on the question to excuse Mr. *Cobb* from voting. [Laughter.]

After similar proceedings, and the confusion continuing,

Mr. *Jones*, of Tennessee, asked whether it would be in order to move that when the House adjourns, it adjourn to meet in the old hall. [Laughter.] He thought that the majority of this House would willingly go back, being satisfied with this experiment.

The *Speaker* said that the motion was not now in order.

Mr. *Jones* gave notice that he should make it when in order.

## Scene 2.

The House, at half-past five p.m., again refused to adjourn, by a majority of 21. Some of the members paired off for dinner.

Mr. *Campbell* again asked whether it would be in order for him to move his compromise that all other questions be

withdrawn, and that the House come to a direct vote on the propositions to refer the Message. [Laughter.]

The *Speaker* thought it was hardly in order.

Another motion to adjourn was negatived.

Mr. *Warren* moved that the House go into Committee of the Whole on the state of the Union. [Laughter.]

Many gentlemen on the Democratic side asked to be excused from voting, while some would not vote at all.

Mr. *Leiter* wished to know whether it would be in order to excuse them all in a lump. [Laughter.]

The *Speaker* replied negatively.

Mr. *Seward* wanted to make a few remarks.

Cries of "Go on," "Go on," "Hear him," "Hear him;" but objections were interspersed.

Mr. *Warren* said that, after Mr. *Leiter's* suggestion, Democrats would be justified in not voting.

The House continued disorderly, not one-half of its members being in their seats.

A gentleman in the crowd wished to know whether he could move that a daguerreotypist be sent for to take a view of the scene. [Laughter.]

The *Speaker* said it would not be in order exactly at this time. [Merriment.]

A *Voice*—"How in the d—'s name can they take pictures by gas-light?"

"Ha! ha! ha! ha!" all over the House.

Various questions, principally relating to an adjournment, were then determined negatively by yeas and nays.

Several clerks broke down in calling the roll, and as often inexperienced subordinates were dispatched to their relief.

Members were continually going out to, and coming in from, lunch; and some were eating at their seats.

"Come," said one, "let's adjourn. What's the use of continuing this farce?"

Another replied—"I'll bring my bed and stay here till Monday before I give way to the Lecomptonites."

A *Voice*—"Good for you!"

### Scene 3.

Seven p.m.—Both parties still determinedly hold out.

Mr. *Florence* wanted to know if the morning hour had expired? [Laughter.]

The yeas and nays were continually taken, principally on motions to adjourn.

Mr. *Miles* asked, and was excused from voting.

The yeas and nays were taken to settle the question.

Mr. *Phillips* moved a reconsideration of that vote, and to lay that motion on the table. [Laughter.]

To determine whether the question should be taken by yeas and nays, Tellers were appointed to take a vote, and 37 voted in the affirmative.

Mr. *Keitt*—I demand a count.

Vociferations—"Let's have it." "Let's have it."

A *Voice* from the Republican side—"We give it up."

Mr. *Keitt*—I don't. I demand a count.

Mr. *Craig*, of North Carolina, thought they had better have a call of the House.

The Tellers reported that none of the members had voted in the negative.

Mr. *Keitt*—Then there is no quorum.

A *Voice*—Yes there is, but gentlemen will not vote.

The *Speaker* said it was not necessary there should be a quorum to call the yeas and nays.

Mr. *Warren* generally agreed with the *Speaker*, but must now appeal from his decision and demand the yeas and nays. [Laughter.]

The *Speaker* said Mr. *Warren* could not appeal, as an appeal was already pending.

Cries of "Good!" and laughter.

The yeas and nays continued to be taken on trivial motions from the Democratic side.

Mr. *Warren* suggested, as they had been so long engaged on Kansas, they had better do a little for his State, Arkansas.

Loud laughter followed this, amid which Mr. *Warren* was called to order from the Republican side.

Mr. *Washburne*, of Maine, thought they had better first dispose of Kansas by referring the President's Message.

Mr. *Keitt* and others called him to order.

The *Speaker* endeavoured to calm the confusion, and requested gentlemen to take their seats.

Mr. *Clay*—Suppose a gentleman occupies another's seat, what then?

The *Speaker*—He can be ousted.

Mr. *Letcher* inquired whether it could be done by legal process. [Laughter.]

Mr. *Davis*, of Mississippi, appealed to the Republicans for the liberty to speak for an hour. He said if this privilege was denied his personal popularity would be sacrificed. [Laughter.]

Among the questions voted on was a motion to lay on the table the motion to reconsider the vote by which the House excused Mr. *Miles* from voting; on the motion to excuse Mr. *Garnett* from voting; on the motion to excuse Mr. *Letcher* from voting; and on the motion by Mr. *Seward* to lay on the table the appeal by Mr. *Stanton* from the decision of the *Speaker*.



that a motion to adjourn till Monday may be entertained for a second time.

Mr. Davis, of Mississippi, rose to a privileged question, saying that the heat from above was blistering his head, which is bald; and he asked unanimous consent to wear his handkerchief over it. [Excessive laughter.]

Mr. Florence, whose head is also bald, objected, causing renewed laughter.

#### Scene 4.

Ten p.m.—Several members asleep and the galleries thinning out.

Mr. Florence wanted to know when the morning hour would expire? [Laughter.]

(To be continued.)

A Voice—"In two hours."

On excusing Mr. Warren from voting, no quorum voted, although one was present.

Mr. Barksdale asked whether it was in order to take a recess.

Two unsuccessful motions were then made to adjourn. On the last one, only fifteen members voted in the affirmative, and ninety-six in the negative. Not a quorum.

Mr. George Taylor hoped that the members would give up their factious opposition, and allow a vote on the reference of the Message to be taken.

Mr. Harris, of Illinois, at eleven p.m., moved a call of the House, which was ordered by 142 against 19.

#### THE DAY OF TRIAL.

The day of trial! What a different aspect it presents to different individuals! It comes to every man according to the character of the man. It appears to him in a form which his own imagination creates for it. He sees it by the light of his own mind. If we might so express it, it is to him the colour and stripe of which he is himself. It sounds to his soul in concord with its own tones. It is the ghost of himself, which, while he yet lives, haunts him and frightens him with his own likeness.

The day of trial! It comes to the weak-minded as a grim giant, which, seizing the pigmy, squeezes his little life out. It appears to the faithless robed in mist and clouds, through which their near-sighted vision tries to penetrate in vain. It comes to the half-hearted and the traitor whining, sneaking, and fearful: it suggests to him a thousand difficulties, shows the path of duty thorny, magnifies the losses which integrity sustains, tempts him to be a Judas, and allures him into a path that seems covered with beds of roses, but which, when he treads, withers under his feet and poisons his senses with their deadly odour. It appears to the "lily-livered" coward as a frightful monster, which scares his flickering wit away. It comes to the nutshell soul as a king of terrors, from whom it tremblingly flies to its narrow hiding-place. But the truly great man, when

the day of trial approaches, feels endowed with more than his ordinary strength: he takes hold with a grasp of iron, wrestles with it, and conquers. The man of faith sweeps the clouds away from his vision, and his piercing eye penetrates the gloom. The whole-hearted and the true man scorns the difficulties, prides himself in integrity, fearlessly treads the path of duty, finds stability given to his feet and laurels for his head. The brave man sees in the day of trial an antagonist worthy of his encounter; and, rushing with confidence to engage his enemy, he wins the battle, and leaves the field a hero. To the noble soul the day of trial has no terrors; and, boldly marching up, he calmly looks the apparent monster in the face, and sends it away shamed.

The weak and sickly constitution can only creep abroad with feeble steps, when the sun shines, and can but just retain life while the heat quickens the torpid pulsation of its sluggish blood: when the winter comes, its nature is shivered, and its circulation stagnated. But the robust constitution in summer exists upon its own vitality; and though it is ripened by the generous heat, yet grows from its own inherent vigour: when winter comes, it relies on power, lives through the frost, and shoots out bunches of young and healthful buds in spring. In a calm and gentle breeze, the timid landmen crowd the deck of the

brave ship, chat commonplace nonsense, watch the rippling waters, and point to the clear blue sky; in the storm they fearfully seek their cabins, and tremblingly wait for the fury of the ocean to subside. The dauntless seamen are at their posts in fair weather to send their vessel skippingly over the main; and duty, and not pleasure is ever in their eye: when the hurricane bears down upon them, intrepidly they meet its fury, and urge the noble ship through the foaming spray, or sink in the bosom of the deep with brave hearts still beating. The

parlour-soldier is a hero in peace and valiant in the presence of his lady-love: in war he turns his face from his country's foes, sells his commission, and retires to a place of ease. But the warrior flies to the battle-field when his country calls, performs prodigies of valour, and retires from the fight a hero.

The day of trial is the hobgoblin of the faint-hearted, but it is the true man's good genius. It looks full of clouds and failure to ordinary men, but it is especially the noble man's own day. Brothers—Saints, the Day of Trial is our day!

## VARIETIES.

AN Editor, at the dinner table, being asked if he would take some pudding, replied, in a fit of abstraction, "Owing to a crowd of other matter, I am unable to find room for it."

In Glasgow, 1,000 illegitimate children were born in 1857, and the proportionate number in Manchester was nearly as large. In Vienna one-half the number of births are illegitimate, and in Paris the proportion is 333 per 1,000.

A VERY little boy had one day done wrong, and was sent, after parental correction, to ask in secret the correction of his Heavenly Father. His offence had been passion. Anxious to hear what he would say, his mother followed him to the door of his room. In hissing accents she heard him ask to be made better—never to be angry again; and then, with child-like simplicity, he added, "Lord, make ma's temper better, too."

LORENZO Dow relates the following anecdote of a negro:—"A negro had been at a meeting; and on his return, his master said, 'Well, Jack, how did you like the minister?' 'Why, massa, me scarcely know; for de minister say, God makey beings, calla man; he pickey one out here, one dere, and givey dem to Jesus Christ, and dey can't be lost. He makey all de rest reprobate, and givey dem to de devil; dey can't be saved. And de devil, he go about like a roaring lion, seeking to get away some a Christ's, and he can't. De minister, he go about to get some a de devil's, and he can't. Now, massa, me dono which be de greatest fool, de preacher or de devil!'"

A RICH SCENE IN CHURCH.—One Sunday within the last 100 years, the service had commenced in a country church, a few miles from Penrith, when in walked a woman in a grey cloak, accompanied by two half-grown urchins, with eyes and mouths both fearfully agape, and the trio took their seats, in all modesty, near the door. By-and-by the clergyman gave out his text—"Jesus I know, and Paul I know, but who are ye?" The grey cloak was agitated. The text was energetically repeated, and the minister's eyes seemed cast toward the party seated behind the door. Our friend in grey stood up, and with the voice of a "shepherdess on a Westmoreland Fell," replied to this pointed question—"Please sur, Ise Petty Jones, 'o Wetaledale, an' this is our Bob an' our Peggy, an' we'se ga'an to Peerith to see our Nancy, an' we thowt we'd just come in an' see what ye were macken, an' git a rust."—*Carlisle Patriot*.

PASSING EVENTS.—The new Ministry is formed, having the Earl of Derby as Premier, the Right Hon. Benjamin Disraeli as Chancellor of Exchequer and Leader of the House of Commons, Sir F. Theobald (now Lord Woodstock) as Lord Chancellor, the Earl of Malmesbury as Foreign Secretary, the Right Hon. Spencer Walpole as Home Secretary, and Sir F. Kelly as Attorney-General.—AMERICA: Gen. Houston proposes to inquire into the expediency of assuming a Protectorate over the people of Mexico and Central America, upon the ground that they have shown to the world their incapacity for self-government. Gen. Harney and Col. Sumner arrived in Washington from Fort Leavenworth to report themselves on Kansas affairs: their presence is said also to have reference to the arrangement of the spring and summer campaign against the "Mormons." A majority of the Senate Committee on Territories are preparing a report and a bill for the admission of Kansas into the Union under the Lecompton Constitution.